



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

regard his work in history not as the reading of so many pages. It should help him to regard historical work as a process of observing, recording, and comparing sequence and consequence. He should learn to hunt up historical data, to arrange his facts in some orderly fashion and to interpret them rationally.

A final subject on which the committee and the schools desire discussion and expression is this: How far do the colleges desire to recommend the *Syllabus* as a basis for preparation, and how much use are they likely to make of it in the preparation of their entrance examinations? Any limitation of the freedom of the examiner in making out his paper would be neither attainable nor desirable. But by utilizing the *Syllabus* could not the colleges secure desirable unity in preparation for college, and at the same time relieve teacher and pupil of needless perplexity, and give them confidence that work based on the *Syllabus* will be honored? One New England college already in its current catalogue recommends the *Syllabus* "as an outline of these courses, giving topics, references, and practical suggestions for carrying into effect the forms of work required." The *Syllabus* was adopted by the Syllabus Committee of the Associated Academic Principals of the State of New York, and its topics will be incorporated in the New York *Regents' Syllabus*. "I think it will obviate the necessity of a similar publication by a committee of which I happen to be chairman," writes the professor of history in a western university. Statements by teachers in various parts of the country indicate a desire to see the *Syllabus* also utilized by the colleges so far as practicable. As half of the committee which made the *Syllabus* are members of the examining boards of their respective colleges, "it is psychologically probable" as one college professor expressed it at the Springfield meeting, that the *Syllabus* will be used by at least several colleges in the preparation of entrance examinations. Could it not be so used by many more colleges, to the advantage of both school and college? If so, would it not aid school and college in their common aims, if the colleges should make known, in the manner which may seem desirable to the individual institutions, their desire to see the *Syllabus* used by the schools, and their purpose to use it themselves in the preparation of entrance examinations?

---

*The Secret of Herbart.* By F. H. HAYWARD. London: Swan, Sonnenschein & Co.

Mr. F. H. Hayward, an Englishman well known in educational circles, has recently written a spicy little book called *The Secret of Herbart*. While this book does not pretend to add anything to the psychology of apperception, it does attempt to set forth the ethics of apperception from the Herbartian standpoint, to investigate the causes of sin, and to show the possibility of preventing it, in a great measure, through an educational system based on the psychology of Herbart.

The author urges that moral sensitiveness is the end and aim of all true education; that the church and the schools have both failed so far to produce this moral sensitiveness; and that certain "pernicious doctrines" of "free-will," "self-activity," and the "intervention of supernatural power, whether of good or evil, in the lives of men" are partly responsible for this failing, while the dead and formal material presented to the pupils, and the incompetence of the teachers in the primary schools must bear the rest of the blame. Interest in something worth while is one of the strongest moral safeguards; the English primary schools at present do not arouse interest in anything. Interest is, according to Herbart, impossible without the apperception of new material

by old; the primary schools do not provide the pupils with the ideas by which they are, in the future, to apperceive new ideas, and to become capable of broad and varied interests. These schools are taught by pupil teachers, "boys of fifteen who cannot read or speak English;" "they implant no tastes at all," and "the pupils leave them with significant willingness."

These facts, viewed from the Herbartian standpoint, explain clearly why the schools have failed so far to develop the pupils morally; virtue is in a large measure based on apperception—is dependent on ideals of virtue implanted in the mind through reading of virtuous men and women, or through seeing virtuous deeds; therefore virtue not only can, but must be taught. Vice, on the other hand, is not appreciably dependent on apperception; indeed, it is normally present in minds which are ill stored with apperceptive masses. So Herbart insists that "the ignorant man cannot be virtuous." Now, if this is true, and sin is largely due to ignorance, and to the lack of "many-sided interest," it follows that the schools, by "feeding the minds of the pupils with a rich repast of historical and biographical ideas"—the ideas most valuable in character building—and by arousing healthy interests in many subjects, can send out pupils well fortified against temptation, because they are prepared to understand and enjoy so many of the new experiences presented to them. This is the secret of Herbart, ethically: that healthy apperception of new ideas, especially moral ideas, keeps from vice.

The book is bright, clear, forcible. Whether one agrees with its characteristically Herbartian arguments or not, he cannot fail to recognize the intense earnestness of the author, or be amused by his daring, witty attacks on men or institutions which seem to him to be blocking the wheels of progress, or shoving that noble vehicle off onto misleading side tracks. The teacher hears himself described as having, "in too many cases, the outlook of a mole, the interests of an ox, the initiative of an oyster, the enthusiasm of a jelly-fish, and the hide of a rhinoceros." The churchman learns that the doctrine of the freedom of the will "sounds well in classrooms, and may, indeed, represent a fundamental philosophical truth; but as an educational maxim it is useless, if not pernicious. Nine-tenths of human conduct is practically independent of free-will; man is largely, mainly, a machine." But the Froebelian has the hardest reading of all. "To talk of the divine self-realization of a child in our slums or hamlets is but to reveal our inexperience of life. What self is here beyond a few animal impulses, and a vast, echoing emptiness of mind?"

One thing, however, seems strange to an American reader: the book allows for no efficient source of ideas but the school. The home, nature, one's fellow-men in town or country are either implicitly or explicitly denied the power of furnishing ideas of virtue and heroism, and of implanting interests in subjects of value to the healthy development of the soul. The country is spoken of as educationally an "agricultural wilderness." We are informed that "gentlemen and heroes are not found in every dwelling-house," and are left with the impression that when the school fails to give examples of virtue from history and literature, the pupil is left entirely destitute of those ideals. The mother's influence in implanting the first ideas of virtue—so strongly insisted on by Froebel and Pestalozzi—is not even mentioned.

But, in spite of all that can be said against the point of view, or the conclusions of the book, there is much that is stimulating and well worth reading.

LILLIAN THOMPSON.

ENGLEWOOD HIGH SCHOOL,  
Chicago.